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added prestige. Those mentioned as leading bands above were seemingly the most numerous and most prominent in the recent past, and their representatives are more numerous at the present time. While the Frozens, Upper Quarters and Bad Plenty have the most living descendants, apparently there are no Poor Greys or Coffees today, only one Night Hawk, and a few each of the others.

Although Coming Daylight and Singer claimed membership in the Frozen band, they had no false modesty in proclaiming: "The Frozens were the best workers, had the biggest lodges, the prettiest women and the best-looking men. In fact they were the 'aristocratic' families, being the best-dressed and having the most horses." This was confirmed voluntarily by Cora who stated that she belonged to the Same As Assiniboines, but had heard all her life that the Frozens were the most distinguished band along the lines the old women mentioned. The men informants admitted that some bands were considered better in some respects than others, but failed to be more specific, and added that regardless of the reputation of the whole band, an individual man had to make his own way.

It is somewhat difficult to arrive at the exact situation as to band affiliation and exogamy inasmuch as the band ceased to function not long after our oldest male informants were born. Our oldest female informants, whose memory includes the 1860's, stated in regard to this individual or that, whom they mentioned, that they could not remember to which band he had belonged. In fact the old women became quite impatient when questioned on this subject since from their point of view it was not important. To them the question of marriage regulations was a practical one of avoiding as mate any person to whom blood relationship could be traced, no matter how remotely, and any affinal relative not of the same generation.

There was general agreement among all informants, however, that under normal circumstances children were of the same band as their father.[2] Nevertheless, residence was an important factor, and not a few persons claimed affiliation with bands other than those into which they had been born. Coming Daylight, for instance, said she was a Frozen, the band to which her mother had

[2] Cf. Kroeber, 1908, p. 147.

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621 belonged. She was orphaned at an early age and was raised by
597 her maternal grandmother under the protection of her mother's brother, Crow Bull, a prominent member of the Frozen band. Garter Snake claimed to be a Tendon, likewise the band into which her mother had been born, although her father, Bull Lodge, a so-called "Hudson Bay Company breed," was classed as a Frozen. If a child were adopted by, and remained during his childhood days with, a family of another band than that into which his real father had been born, he became a member of the adopting band. For instance, Lame Bull adopted a boy whose father belonged to a different band, but the boy was always known as a member of Lame Bull's band, the Upper Quarters.

[591] One informant stated that when a woman married she became a
621 member of her husband's band, but this statement refers in all probability merely to the fact that patrilocal residence was often practiced. Each of our older women informants stated as her band the one in which she grew up. When speaking of their husbands, these women, each of whom had survived several mates, seldom mentioned their band affiliations, unless asked specifically, nor did they mention to which of the soldier societies their several husbands had belonged. One gathers the very distinct impression
[602] that the kinship bonds were the all-important social relationships so far as Gros Ventres women were concerned, and that the wider political and social groupings did not impinge very directly on their lives.

621 All informants stated that one should not marry into the band in which he claimed membership and in which he was brought up.
582 There was a difference of opinion among them, however, as to whether one might marry into his mother's band providing he had not been raised therein and no blood relationship could be traced.[8] The Boy stated positively that a man who would so much as flirt with a young woman of his mother's band would be disliked. Charles Buckman differed, holding that any marriage would be proper, providing the far-reaching incest taboos based on blood and affinal relationship be observed. The Boy admitted that, because of changes which occurred in band affiliation, occasionally a person would take a wife from some other band than that of either

[8] Kroeber, 1908, p. 147, prohibition of marriage extended to mother's clan.

593 alluded to or occur in the presence of either his father or mother. To appear unclothed in each other's presence would be embarrass- [291] ing to father and son alike. A woman refrained from any conversation or action that would call the attention of her father to the fact that she was menstruating or pregnant. An example of the [845] attitude in this regard came to attention recently. "A woman, who was walking along the road near her house one evening, suffered a miscarriage. Instead of being taken to her own house nearby she insisted on being taken to a neighbor's, her reason being that her father and a few of his friends had been at her home when she had left and she would be 'ashamed' to appear in front of him in her condition."

It would seem that in some ways mothers had closer ties with their daughters and fathers with their sons. If, for example, parents disagreed about something their children did, each took up for the child of like sex. A man said to his wife: "You leave the boy alone, he's *my* boy," and a woman would say the same regarding the daughter. Or had a child done something to disgrace the parents, the wife was likely to upbraid her husband, if a boy were the culprit, by telling him: "Your son did so-and-so!" Should [597] the daughter have been at fault, her father would speak in similar vein to his wife. In cases of adoption, too, a woman claimed a girl and a man, a boy.

On the other hand, in circumstances where parents could publicly show pride in their children, [illegible] happened that a woman gave presents away in honor of her [illegible] a man in honor of his daughter. It was customary, too, that if a young man had done something especially noteworthy at war, anyone could approach his mother and ask for whatever was wanted, and she would give it. Middle-aged women, whose sons were in World War II, joked with each other along these lines when news of their sons came from the front. Unfortunately, however, adverse economic circumstances precluded the full carrying out of the custom.

604 Attitudes of respect and reserve between parents and children 601 are extended to include all of parents' siblings and their spouses, special emphasis being put on father's sister and mother's brother. Kinship terms reflect this situation. The term "father" includes father's brother, male cousin, mother's sister's husband; "mo-

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845 helped.' But we Gros Ventres think so much of anything like that and if one of our own is deformed we almost want to die over it." [3]

847 Instances were known in which a normal infant, abandoned by its parents, was picked up and raised by someone else. Cora, for 597 instance, had been told that when the third successive daughter was born to her maternal grandparents, the father was angry because he had badly wanted a son. He ordered that the infant be abandoned to die. She was saved, however, when the father's "inseparable-friend" found and adopted her. Again, Charles Buckman had heard that his great-grandfather one morning very early was attracted by the sound of an infant crying in the bush. He found the newborn baby and took it to his lodge, telling his wife to find a woman to nurse it. He raised this infant as his daughter.

847 The case of infanticide that stands out most clearly in the minds 845 of Singer and Coming Daylight is that of twins born to the latter's sister. Coming Daylight was present at the birth and saw that her sister felt terrible about having borne twins. "My sister said: 'I won't nurse them anyway, so just take them away.' So they were both taken off in the bush; the boy was already dead and the girl froze to death. My sister was a terribly proud woman and was afraid people would think she was over-sexed. Besides she hadn't wanted any more children, since her two other sons were fairly well grown, and she maintained that a woman couldn't keep as neat with infants about. I had been waiting for my sister's husband to speak up, but he didn't say a word. I, however, told my sister: 'It is a bad thing to get rid of those babies, something will happen as a consequence.' As I had predicted, the next baby my sister had took her life. When trying to persuade her not to do away with the infants, I had used as one argument that white people have twins more often than Indians, but she persisted in maintaining that it was a disgrace." Mary remarked while Coming Daylight was telling this story of her sister: "My mother used to think it was so funny that white people are proud of twins!"

845 The attitude towards twins seems to have changed, as younger informants did not indicate that twins were considered a disgrace. For instance both The Boy and Thick insisted that twins were, on

[3] Cf. Denig, p. 403.